Clarke and Cudworth, with clear intellectual intuition, saw the presence of eternal and unresolvable principles. Kant exhibits the imperative in all its rigour, but fails to soften its stern aspect by the smiles of benevolence. Reid and his followers have patiently investigated the powers of the human mind by which these principles are discovered; but none of these latter philosophers seem to give its proper place to the no less important element of benevolence. The true theory is to be found, not in the indiscriminate, not in the mere mechanical combination of the two, but in their chemical combination, in the melting and fusing of them, into one.

Justice and Love are each the complement of the other. Let us not separate the things that are indissolubly joined together in this holy marriage-covenant. Let Righteousness stand for ever on the pedestal on which he has been set up, with his high look and unbending mien, the master and the guardian; and ever beside him, beneath him, and leaning upon him, yet beautiful and graceful as he, let there be seen Love, with smiles upon her face and gifts in her hands. Our eye would at times rest most fondly on the latter; but then we are constrained to acknowledge, that were she left alone there would be no principle of discernment for her guidance, and so we look eagerly to justice as the ground of our lasting confidence and security.

These considerations may help us to understand the relation between love on the one hand, and righteousness on the other, the former being the impellent of virtue, and the latter the rule. The two are not antagonist, but conspiring. In the Divine character, and in all holy character, the two are in closest and loveliest union. Love, ever ready to flow out like the waters from a fountain, has unchanging justice determining its measure and direction, and furnishing it with a channel in which to flow.

measure the claims of being as being, the rule to Him must be a

plainer and more practical one. Edwards' theory fails in giving a proper foundation to justice, and in unloosing the knot produced by the existence of sinful beings. We may here be allowed to add, that the United States of America nave of late years furnished very important contributions to ethical science. Waylands' work will continue to be reckoned a standard one even by those who do not altogether accord with liis theory of virtue. Alexander on Moral Science, is one of the most satisfactory treatises which we have on man's moral agency. Hickok lias given some fine expositions of ethical principle. Dr. Hodge has done more than any-living man in the "way of expelling the errors that have entrenched themselves in the border territory in which Divinity and Ethics meet,